

and R. LOCKE is best known

It is, as we have said, the chapters in which Mr. Locke recounts what he saw in Ireland that we have examined with most interest. Of course he tells us that you shall observe more feminine beauty on the streets in an hour than you can see anywhere else in a week. "Homely women there are none—beautiful women are so numerous that it really becomes monotonous. One rather gets to wishing that he could occasionally see a pair of English feet for the sake of variety." The Irish peasant girl, we are told, else-

To return for a moment to Mr. Locke's higher vein, let us hear what he has to say about "Two English nuisances, dress and tips." Before going to Europe the author had been told that "the English are the only people who want at half the money, and then you have the style, you know." This assertion he pronounces a monstrous fabrication, and avers that quality considered, clothing is no cheaper in London than in New York. He admits that there is a great deal of extravagance in the shops in London, a frock coat, trousers and waistcoat for five pounds, which looks very cheap; to one who has been in the habit of paying three times as much for the same clothing in New York or Boston. But the author declares that there is no extravagance in the transaction of material and making of the actual suit. The cloth is flimsy, the linings are of the thinnest and slightest tissue, there are no stays to the necks, no reinforcing to the seat, no leather on the inside of the bottoms of the shoes. The frock coat is so light that when you are in the street, whether you find yourself able to button the right-hand one on the left-hand shoulder, the

Prof. Seeley would solve this difficulty by excluding firmly and frankly the supernatural element from Christianity. He insists that the very failure of Christianity is due to the unbelief which it has upon a future life. He affirms that the vision of a future life, cherished by the orthodox Christian, is far too distinct and mythological—that by the side of such a vision everything historical, all the destiny of States and nations, fades away, and men become mere puppets in the hands of a power which "is intensely personal, if not selfish, which does not, like the religion of the Old Testament, accompany history, interpret every historical change, and in fact, make history, and does not permit its object, man, to be completely free of his object, and to free himself to manliness in contemplating them." In short, Prof. Seeley would admit to the wants of the present age the original Judæo religion, which it will be remembered, was essentially political and material. The supernatural element played a subordinate part. The supernaturalism of the early Hebrew faith was chiefly exhibited in its doctrine of prophecy, and Prof. Seeley thinks it would be better to retrace the steps of the development of philosophy of religion. But we hear it said that if we strip religion of its supernaturalism, if we

Dr. Von Holst points out that the time when Calthoun entered Congress was singularly favorable for young men of good abilities. The ranks of the Revolutionary patriots had become so numerous that the country could not but have encountered the opposition of long acknowledged authority. It so happened, also, that among the newcomers on the political stage were some exceptionally young men possessing the qualities of the most of the older senators, so that the leadership of the nation in a great crisis fell into the hands of untried men who had hardly reached maturity, yet who were fully conscious of their own power and of the stern and ardent patriotism. The general elections for the Twelfth Congress had resulted in favor of the party which desired war with Great Britain. Calthoun was principally due to his position toward the war, to his election to the Speakership, and for the same reason the Congress awarded the second place on the Committee on Foreign Relations to the new member from Virginia. It appears that the nominal Chairman actually performed the functions to Mr. Calthoun, who is said to have

Two-thirds of this volume is devoted to Calhoun's career in the Senate, when he stood forth no longer as an aspirant for Presidential honors, but as the representative of a great doctrine that extended deep roots into the soil of State rights which asserted the right of a State in the last resort to nullify an act of Congress. The biographer shows how, from the beginning to the end of the long struggle upon which Calhoun now entered, he was candidly outspoken, unflinchingly telling too often the truth to the ears of the crisis, of approving or hiding the depth of the antagonism between slavery and freedom. He saw as clearly as Mr. Seward, and much earlier, that the conflict was irrepressible. He shares with the abolitionists the merit of having always probed the wound to the bottom. He was the first to see at least the protesting shrieks of the patient. The return of the left wing of the Northern Democracy into the service of the slaveholding aristocracy was acknowledged to him with a gracious smile, but he spurned the cunning devices which made the bitter morsel palatable. He was not a man to be won by immediate purposes were served by it, he received with satisfaction the announcement that the reintegration of the Democratic party would be effected upon the basis of his doctrine of "non-interference." But Dr. von Holst is so candid that he confesses to Calhoun for the first time that it was a conscious falsehood, because the "non-interference" as understood by the Northern Democrats, had nothing in common with the "non-interference" demanded by him and the Northern radicals. He is the first to see the prophetic doom of a doctrine of equator swayed to the right. Calhoun's logic smothered his sophisms. Intimations, Calhoun's doctrine made it a solemn constitutional duty of the United States Government and of the American people to act as if the existence or non-existence of slavery in the States of the Union were a matter of no account. It would not have been an interesting didactic tale, the history had to be a narrative.

Advice to Would-be Journalists.
From the Milwaukee Transcript.

Four hundred dollars per year is said to be the average salary of the newspaper reporters and printers of the United States engaged on newspaper work. Young men, who are longing to join the band of public opinion moulders, just think of this! Four hundred dollars a year for the least skill in life! Hadn't you better stick to the farm, the counting room, or learn a good trade, that, when you become a really proficient in it, will pay you remunerative wages? We wonder how much of the "public opinion" is a mighty poor business. Moulding about it pays much better, but don't cause half the wear and tear on the nation's system. A good many people would rather spend years looking for a place to lie down on ice, or finding a girl's lips in the dark. We used to think so, ourself, but that was when we were a big boy. Now we are a little wiser. A young man, out West, who was hired to write a newspaper article, and who was to report a horse race, a temperance issue and a political campaign, was told by the editor, "If he has done all this the managing editor told him to do, he might write a Washington letter, giving a summary of the political situation of the national capital, and then he could go back to his home town and write a letter for the home town paper." He wanted to know of the managing editor how in the dread future he could write a Washington letter at a point 714 miles from the national capital, and the managing editor told him that in his life. The managing editor could easily realize that if he couldn't write a letter from any point in the known world on fifteen minutes' notice, he'd better quit. He would have to be a man of great nerve and courage that could overcome and went back to his counting house stool, and his old time, independent of dollars a week and never asked to be a Journalist. He would have to be a man of great nerve and courage and they will do it if they have to live on a wash and button their coat up to their chin while the only shirt is in the wash. And they will be just as tired as if they had been out there for a week or more. They would never be contented in any office where it paid them ten thousand dollars a year and fire wood. All others should keep out of the job.

IN THE MEDICINE BOW RANGE, AUG. 5.

What a Moscow Professor Noted in America
From the Altruist.

Prof. Kovalevsky of Moscow, who has just returned from a three months' study tour, has passed through London on his way to Moscow. His report on the negro schools and negroes and the condition of the colored population of the whole country, including his study of the situation in the South during that they would about the negroes who attempted to vote against their candidate. Black count of the negro preacher's sermon on Jesus and Jesus that "the sun do move" was in evidence of the same kind of certain Southern localities to be a great shame that.

The Englishness of Boston and Cambridge was striking. The political feeling of the South was everywhere. I saw a white man in the South who was not an American. I saw a Virginian. (The Virginians are in the future of the country, was very noticeable and it is a faith which the Virginians have in the future evidence of the forward movement of the nation.

Prof. Kovalevsky of Moscow, who has

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